

The

## Philanthropist

PUBLISHED BY THE EXECUTIVE COMMITTEE OF THE OHIO STATE ANTI-SLAVERY SOCIETY.

SAMUEL BAILEY, Jr., Editor.

VOLUME I. NO. 33. NEW SERIES.

We are verily guilty concerning our brother therefore is this distress come upon us.

SAMUEL A. ALLEY, Printer.

CINCINNATI, TUESDAY, AUGUST 21, 1838.

## THE PHILANTHROPIST,

PUBLISHED WEEKLY BY THE ANTI-SLAVERY SOCIETY

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## COMMUNICATIONS.

For the Philanthropist.

## PROFESSOR HODGE ON SLAVERY.

NO. III.

**M.** Editor.—Another admission of the Professor is in these words: “If any set of men have servants, bond or free, to whom they refuse a proper compensation for their labor, they violate a moral duty, and an express command of Scripture.”

How surely, as Professor Hodge must have had but little personal knowledge as to the working of slavery, or its bearing upon this important principle, we could naturally suppose that he would desire information on this point from those qualified to afford it.

And when received, that he would be willing to speak it to his readers, whatever theory it might dash with. Yet it is a fact that he refused to open his columns to a minister of the gospel of high standing in Kentucky; who, when he saw the mischievous tendency of the publication under review, prepared a supplement to it, most unexpected in its character, and offered it for publication in the Repository, but in vain. It was printed in the New York Observer in August, 1836; and were it not that our limits forbid, we might quote largely from it, that no one could mistake as to the fact, that slavery in its operation does destroy a general rule, the principle in question. Take a short extract or two, as a mere sample.—“There is not one in a hundred [of christian slave-masters] with whom we have ever become acquainted, who I solemnly appealed to, could declare that he is even making an approximation to his duty, or giving any thing like a fair compensation for the services rendered by his slaves.”—“The slaves well know that even their christian masters never dream of remunerating them for their services.”—“Interest, sheer interest regulates their conduct towards their bondman. They regard him as a hated whose appropriate use and highest end is to subserve their interest.”—“We have recently known of two ministering brothers selling into the abominable bondage of the far South, the one, two thousand, the other, five thousand dollars’ worth of slaves. Alas! that truth and duty compel us to conceal such facts.” In Professor Hodge’s smooth language, it was merely “a transfer of the master’s claim” a small affair, of course, in the eyes of many whose own children are not in danger of such a transfer. But, to the victims what is it that alters the case. Nor can such outrages be prevented, because they are part and parcel of the slave system. But as to the testimony respecting compensation for services, let it be remembered that the region wherein is one where slavery exists in its mildest forms—where religion exerts an influence greater perhaps than in any other portion of country, of equal extent in the Slave states, and where we might naturally expect to find professors who would be particularly careful not to violate that plain principle of the Bible. But no: slavery itself forbids. They hold them under a tenure which denominates them property, and which says, that “the master may sell them,” &c., and that the slave “can do nothing, possess nothing, nor acquire any thing but which must belong to his master.” Hence, even good masters generally consider that they are bound to do nothing but support them; and consequently when they present them with a small sum of money at Christmas, to make merry with their friends, it is always deemed a *gratuity*, and never given to them with the understanding that it is paid them wages for their year’s service. Now we have divine authority for testing the *nature* of a thing by its appropriate results or fruits. And here, we receive by the testimony (and we have never yet publicly questioned) that ninety-nine out of every hundred, at least in an intelligent and christian community, “appropriate to themselves” the very language of the witness) the proceeds of slaves’ labor, and never dream of remunerating them.” Is not this state of things produced naturally by slavery? It unquestionably grows out of it as truly as the oak springs from the acorn. Any one denies it, we put to him this question, can you name any other institution “sanctioned by Scripture” which is so abused, under the light of the present day, as to lead almost all christians, any large community who observe it, to live in palpable and habitual violation of one of the holiest principles and precepts in God’s holy word? If you can show such a case, then we may be induced to believe that the state of things mentioned above is only an abuse of slavery; but until this takes place we must be excused for viewing it as the genuine offspring of this monster, as we must call it, though it be now clothed in the skin of religion, and presents itself before us claiming companionship with the sons of God.

The general tendency of Professor Hodge’s view of the subject of Slavery, constitutes one of its worst features. And this arises from the fact, that he attempted to discuss a more imaginary system of slavery—one which exists nowhere in his own mind. Are we not chiefly interested in the slavery of this country? Why then, should we avert our eyes from it, as it exists in practice, to follow a chimera of the brain?

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But the main object of the work is manifestly to prove that slaveholding is sanctioned by scripture. Hence the anxiety of many to circulate, and their readiness to laud it, although its principles condemn their own consciences, noticed by the unprejudiced observer.

Professor Hodge’s assertion, that the violence and angry excitement in the South were caused by the abolition discussions, &amp;c., is in my view erroneous. These discussions were the occasion, not the cause. That lay in their love of “Southern institutions,” and their determination to hear nothing against them. As well might he have insisted that the preaching of Paul caused all the mobs and violent outrages that we read of as taking place in Syria and Judea, in connection with his labors. The writer met not long since, in Virginia, with an intelligent gentleman from Tennessee, whose conversation furnished him with a more philosophical account of the matter. He was asked to account for the degree of angry passion that prevailed among so many in the South. He replied that it was owing to the writings, speeches, &amp;c., of the abolitionists. Well, but why get mad at these? Masters have the slaves present with them—they can give as much information as they please to them, and all favorable to their own views. And so far as it is necessary to produce general effect, let them speak and print also, and thus meet the abolitionists, and fairly defeat them if they can. Oh! said he, with a look of surprise, that would never do. Why not? Because the arguments of the abolitionists are stronger than ours? Then, I remarked, the whole matter is explained; for it is a fact, that if men are defeated in argument and are still resolved not to be convinced, they will get angry. It is human nature. This gentleman was a member of the Baptist church, apparently a very pious man; and what has been related of him is strictly true. The improper harshness of some abolitionists was a mere circumstance in this matter. The slaveholders generally acknowledged

from a speech of the Rev. Robert J. Breckinridge, whose knowledge of the subject is unquestioned, and who certainly has no prejudices in favor of abolitionists. He asks, *what is slavery in this land?* and then says, “We reply, it is that condition enforced by the laws of one-half of the states of this confederacy, in which one portion of the community, called masters, is allowed such power over another portion called slaves; as

1. To deprive them of the entire earnings of their labor, except only so much as is necessary to continue labor itself by continuing healthful existence; thus committing clear robbery:

2. To reduce them to the necessity of universal conabinage, by denying to them the civil right of marriage; thus breaking up the dearest relations of life and encouraging universal prostitution:

3. To deprive them of the means and opportunities of moral and intellectual culture—in many states making it a high penal offence to teach them to read thus perpetuating whatever of evil there is that proceeds from ignorance:

4. To set up between parents and their children an authority higher than the impulse of nature and the laws of God; which breaks up the authority of the father over his own offspring, and, at pleasure, separates the mother at a returnless distance from her child; thus abrogating the clear laws of nature, thus outraging all decency and justice, and degrading and oppressing thousands of beings created like themselves in the image of the most high God!

*This is slavery, as it is exhibited daily in every slave state.*The definition is correct—the delineation most appalling. Professor Hodge himself would lift up both hands against this iniquity; and yet he writes an article well calculated to prop up this very system, and so construed by the slave-holders themselves, who desire and pray that they may be let alone in their sin. How appropriate the inscription of a minister of the gospel from Kentucky, placed upon it, when in the General Assembly at Pittsburgh! It was put into his hands, and after examination, he wrote on it—“*A Plea for Oppression.*” Very soon afterwards the inscription was observed by a brother, who, to show his indignation against the offender, called the attention of the minister from Kentucky to it, by saying—“See, what some Abolitionist has done!” Interest, sheer interest regulates their conduct towards their bondman. 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deprecate our "inference," as they are pleased to call it, with their constitutional rights, and the settled and wholesome order of things. In our view, their object is to increase their own gains, by the perpetration of the most iniquitous violation of human rights, and degradation of the moral image of the Creator.

Another class of men, widely differing from those who, though holders of slaves desire their liberation, see not with us, express the honest convictions of their minds, when they object to the discussion of the subject. They admit, and feelingly acknowledge the iniquitous and horrid character of the system, particularly in such a government as ours; but they entertain conscientious fears that the discussion of it in any way, chiefly in opposition, is fraught with more danger to the peace and safety of the community, than would be an acquiescence with the present state of things, on the principle of political expediency.

Such men as these are fairly entitled to our respect and sympathy. With their feelings it were wrong to trifl. We think, however, that no harm would attach to their attentive perusal of our sentiments, now generally diffused in newspapers, pamphlets, magazines, &c., by which, if they might not be led in all things to adopt our views, they might benefit us by their experience and observations—which we should gladly receive and respect.

But from all that we have yet been enabled to judge, it is our settled conclusion, that slavery, if left to itself, will be much more speedily and certainly destructive to the peace and safety of our beloved country, than the free and candid public discussion of it can ever make it. Because many of the slaves are intelligent, observant, well acquainted with all the public movements for and against them, and are not remiss in communicating to those under their influence, all the circumstances connected with their bondage, or remotely bearing upon it. They are acquainted with the methods by which their masters justified and obtained their own deliverance from political oppression. In the nature of things, similar methods may be in contemplation, and will, sooner or later, be put into effectual operation for emancipating themselves from their galling yoke.

The influence of abolitionists, far from giving encouragement to the spirit of revolt among the slaves, can be shown to have the opposite effect.—We labor that it may have; and do not fear confusion when we affirm, that it cannot be proved, in a solitary instance, that our operations have had that deleterious tendency. Rather would we forthwith suspend, and even abandon them. Many proofs to the contrary might be adduced, of the effects being conciliatory; because the slaves know that as their friends, and the friends of their masters, we denounce every species of violence, and show them that the most certain auxiliary on their part, to our efforts, is subordination and patience.

We also know that our precepts and practice of non-resistance, tend happily to inspire them with patient hope, and with a forbearance peculiar to themselves, which, under like circumstances, men of our color have never manifested.

But the advocates of emancipation, whether gradual or immediate, need no longer doubt of the salutary consequences of the most prompt measures. Previous to the liberation of the 800,000 slaves in the British Colonies, there seemed some ground to fear that nothing but discord, misrule, and danger would ensue. The event has, notwithstanding, happily proved, that African slaves are men—I had like to have said noble men: that they can appreciate acts of humanity and justice; that vengeance is not characteristic of a liberated slave; but, on the contrary, gratitude, love of order, voluntary subordination to rational discipline, industry, a disposition to, and capability of, instruction in domestic, civil, moral, and religious duties, follow of necessity in the train of freedom.

These, respected hearers, are the honest effusions of a noble soul. In the South are many masters, that they now would not, for any consideration, have a change. Their plantations are daily rising in value, and, in lieu of the lash impelling to comparatively unprofitable labor, an equitable pecuniary reward is the adequate incentive to the putting forth of their muscular and moral energies, that richly reward the admiring planter, and convert his former fears into a confidence never likely to be betrayed. This experiment, on a scale of hundreds of thousands, is truly grand, imposing, and cheering to philanthropists in England and America, who, in behalf of both master and slave, had devoutly longed for the consummation, and confidently predicted its legitimate results.

The *Apprentice System*, so steadily deprecated by the same philanthropists, is soon, with all its complicated horrors, to be abolished, and universal emancipation, immediate, as far as the mind and the torture are concerned, and without condition, other than wholesome and equitable law shall prescribe and enforce, will be the order of a glorious day, memorable in the annals of the world, for the triumph of persevering, humane principle over avarice, tyranny and licentiousness. Oh, that my country, which with all her faults I love as mine, might speedily and peacefully enjoy a similar triumph! Oh, that the blessings of millions ready to perish, might be the rich reward of our brethren in the South, filling their bosoms with the joy of angels, and their store-houses with tenfold increase.

Your efforts, ladies, in the furtherance of our liberal and legal objects, will be exerted, less obtrusively, and, it is hoped, with less molestation, than those of your brethren. The recollection of your own long continued moral degradation, contrasted with the incipient elevation of your sex towards an equality with the *soi-disant* lords of the creation; your characteristic gentleness, benevolence, warmth of affection, patience, resolution, sagacity and tact—if the term is admitted—constitute a panoply, and when sanctified by the Spirit of Him, who is at once “the high and holy, and the meek and lowly One,” cannot fail to advance you in the path of victory, victoriously.

Behold the vast field of mind for your cultivation! See the neglected faculties of the despised descendants of Africa, which, because in sable earnest, have too long deemed of no value, of which even the possessors are unconscious, but which are remarkably susceptible of indefinite improvement, equally with those who boast *Caucasian* hue and feature. It is a fact, beyond controversy, because confirmed by hundreds of examples in our own country, independently of those derived from authentic history, that the mental faculties, scientific, rational, moral, intellectual and religious, among the children of Africans, do, other things being equal, attain the same perfection with those of Europeans, either Anglo-Saxon or others.

Continue, then, your patronage of Sunday, and other elementary schools for colored children.—Your time, talents and pecuniary means cannot be better employed than in this delightful task. The anticipation of abundant fruits in reversion, together with the ever attendant reward of well-doing, will amply sustain and cheer you.

Your speaker would suggest, submissively, the propriety of instituting, as soon as practicable—if not already in operation—an *Orphan Asylum* for colored children, where, under the care of an intelligent, pious matron, they may be initiated into the filial fear and love of God; the mutual love of each other, a cheerful obedience to superiors, various domestic employments in view of future usefulness, together with instruction in reading.

Their memory should be stored with truths from the Holy Scriptures, which, though not at the time understood, will prove a fund, out of which the Spirit of Grace will, in their upper years, select and purify portions of doctrine, exhort, instruction and exhortation. So shall they be rightly prepared to serve in society in an orderly sphere, and be

preserved from the vanity, self-conceit, and insolence which mark the conduct of some colored adults in this and other cities, to the annoyance of their white friends, and disgust of the Europeans or Americans? Or why should not the respectable portion of their own population?

We think that there is no just ground for apprehension that your benevolent operations will ever be promotive of the so much dreaded amalgamation, which, though systematically practised in some places, has never in a single instance within our knowledge, been encouraged by us. In proportion as both sexes of the African race are elevated by their natural rights and capabilities, it is found by observation that they manifest exclusive conjugal attraction, according to Divine order. The same weight and measure of terrestrial and atmospheric material remain, the same atomic constituents of bodies, through all their varied compositions and decompositions.

Here it may not be foreign to our subject to state, that the report so industriously iterated of the white and colored males and females promiscuously promenading Chestnut street, Philadelphia, *arm-in-arm*, is a base falsehood, fabricated as a palliative to the brutality of the mob, who were permitted to demolish the Pennsylvania Hall, and to commit other flagrant outrages on the persons and property of unoffending colored persons—even the innocent inmates of the *Orphan Asylum*.

It is true that the white females deemed it their duty to protect those of color, in passing from the devoted Hall into the street, and through the dense infuriated crowd, and in so doing, actually perpetrated the sin of walking arm-in-arm with them.—“This was the head and front of their offending.” They were, however, as culpable as was the apostle Philip, who by command of the Saviour of the world, took seat beside a noble Ethiopian in his chariot, and expounded to him a highly interesting prophecy concerning Jesus, in whose name he afterwards baptized him, *actually going down with him into the water*.

But surely as we advocate the immediate emancipation of the slaves from the tortures of the whip, the chain, and other inhuman sufferings; much as we desire their gradual melioration of condition and character; we disclaim any intention of gratuitous outrage upon public feeling. The conscientious and necessary measures for the maintenance and spread of our principles, render us sufficiently odious, when yet they involve the rights of our white fellow citizens generally, and of none in a greater degree than of the *working classes*.—Even candid and intelligent owners of slaves are beginning to be impressed with the conviction, that abolitionists are now the main advocates of the rights of man. One of these, an influential member of the Democratic party at Washington, indignant at the late outrages in Philadelphia, thus addresses the editor of the *Pennsylvania Freeman*, an anti-slavery paper:

WASHINGTON, D. C., May 20, 1838.  
My Dear Sirs.—

I do not let this miss depart, without bearing to you my congratulations upon the late outcome upon all decency, order, law, right, upon every sentiment and principle dear to American freedom, patriotism, and pride, of which a Philadelphia mob has been guilty. Congratulations, not condolences. The building has done you more good in its single day of existence, than if it had crumbled back to the earth through whole ages of peaceful appropriation to common uses! The Phenix will of course rise again before its ashes are cold. I have a great deal of fault to find, in my judgment, with your speeches; and on the common ground of freedom of thought, speech, and person, and of philanthropy in a great moral cause, not the less noble because, in my opinion, unwisely pursued;—no prudential consideration shall restrain the expression of my sympathy for the outrage of which you have been made the objects, and of indignation to its perpetrators. Also for the good old city of Penn.—How has the glory departed! A few more such persecutions will compel thousands who must participate in the feelings which have prompted this letter, to leave every thing, and throw off every tie, to join you.

These, respected hearers, are the honest effusions of a noble soul. In the South are many masters, that they now would not, for any consideration, have a change. Their plantations are daily rising in value, and, in lieu of the lash impelling to comparatively unprofitable labor, an equitable pecuniary reward is the adequate incentive to the putting forth of their muscular and moral energies, that richly reward the admiring planter, and convert his former fears into a confidence never likely to be betrayed. This experiment, on a scale of hundreds of thousands, is truly grand, imposing, and cheering to philanthropists in England and America, who, in behalf of both master and slave, had devoutly longed for the consummation, and confidently predicted its legitimate results.

The *Apprentice System*, so steadily deprecated by the same philanthropists, is soon, with all its complicated horrors, to be abolished, and universal emancipation, immediate, as far as the mind and the torture are concerned, and without condition, other than wholesome and equitable law shall prescribe and enforce, will be the order of a glorious day, memorable in the annals of the world, for the triumph of persevering, humane principle over avarice, tyranny and licentiousness. Oh, that my country, which with all her faults I love as mine, might speedily and peacefully enjoy a similar triumph!

Now, the blessings of millions ready to perish, might be the rich reward of our brethren in the South, filling their bosoms with the joy of angels, and their store-houses with tenfold increase.

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instructive to posterity than that of a white female? What is there in the color and feature of some colored adults in this and other cities, to the annoyance of their white friends, and disgust of the Europeans or Americans? Or why should not the respectable portion of their own population?

The economy of heaven, though boundless in its wealth, and omniscient of resources, is with infinite simplicity taught us in the sacred narrative of the miraculous feeding of the thousands by the Saviour, with a few loaves of bread, and a few fishes. After all were filled, the disciples were commanded to gather up the fragments, that nothing be lost. Throughout all physical nature the command is strictly obeyed. Her laws are arbitrarily established by the Creator. The same weight and measure of terrestrial and atmospheric material remain, the same atomic constituents of bodies, through all their varied compositions and decompositions.

But in the world of mind, the law of necessity operates not. Here, with Divine permission, it is ever modified by human will and understanding.—It products depend, for cultivation and increase, on certain contingencies, which promote or retard; multiply or diminish, and even virtually annihilate.

Circumstances of a deplorable nature have hitherto rendered unproductive the neglected *African world of mind*. Myriads of intellectual germs, for want of appropriate heat and light, are checked in their growth, are sickening and dying, but some of which your fostering care may restore, and cause to yield their increase. Jewels of inestimable value, on which the world has a claim, remain

siderations, however, have compelled me to withhold my attendance from all public meetings, in which I may be expected to take an active part. An infirm state of health and an infirmed and broken voice have imposed on me the necessity of prescribing to myself this self-denial of inclination.

But though absent from you in body I shall be present with you in spirit—in faith—in hope in charity. In faith that the National Emancipation of the British Slaves has been and will prove a giant stride towards the extinction of slavery throughout the earth. In hope that this extinction of slavery will prepare the way for the kingdom of the Redeemer, when

"All crimes shall cease, and ancient fraud shall fail; returning justice lift her scale; peace o'er the world, her olive wand extend, And white rob'd innocence from Heaven descend."

In charity with all mankind—bearing no malice or ill-will to any human being, and even compassionating those who hold in bondage their fellow-men—not knowing what they do.

With these sentiments I remain respectfully your friend and fellow-citizen.

J. Q. ADAMS.

The following excellent letter was read at the meeting of the Massachusetts Anti-Slavery Society in Boston, on the 1st inst. The beauty of its style, and its tone of Christian firmness, will command it to our readers.—*Penn. Freeman.*

LETTER FROM JOHN QUINCY ADAMS.

QUINCY, 28th July, 1838.

Dear Sir—I have received your kind invitation in behalf of the Committee of Arrangements of the Massachusetts Anti-Slavery Society, to attend their celebration of the Anniversary of the day upon which Slavery was abolished in the Colonial Possessions of Great Britain.

It would give me pleasure to comply with the invitation; but my health is not very firm; my voice has been affected by the intense heat of the season, and a multiplicity of applications from societies, political and literary, to attend and address their meetings, has imposed upon me the necessity of pleading the privilege of my years and declining them all.

I rejoice that the defence of the cause of human freedom is falling into younger and more vigorous hands. That in three-score years from the day of the Declaration of Independence, its self-evident truths should be yet struggling for existence against the degeneracy of an age pampered with prosperity and languishing into servitude, is a melancholy truth from which I should in vain shut my eyes. But the summons has gone forth. The youthful champions of the rights of human nature have buckled and are buckling on their armor, and the scourging overseer, and the lynching lawyer, and the servile sophist, and the faithless scribe, and the priestly parasite, will vanish before them like Satan touched with the spear of Ithuriel. I live in the faith and hope of the progressive advancement of Christian liberty, and expect to abide by the same in death. You have a glorious and an arduous career before you, and it is among the consolations of my last days, that I am able to cheer you in the pursuit and exhort you to be steadfast and immovable in it. So shall you not fail, whatever may betide, to reap a rich reward, in the blessing of him that is ready to perish upon your soul.

I am, dear sir, faithfully,

Your friend and servant,

J. Q. ADAMS.

The following is a song written by Scipio Southwick, Esq., for the celebration at Alton.

The Voice of the Organ we shouting for joy;  
Our hearts are rising, our voices are strong,  
Our strength, redoubt'd from their servile employ,  
Now stands in the ranks of the free.  
Our God who has made of one family all  
That humanity's purest substance,  
To the land of liberty had sounded the call,  
"Go down, and break every chain."

The Angel descended; his mission of love  
Made known to the Tyrants below;  
They trembled—they knew that he came from above  
And freed the torn children of wo.

How good is Jehovah! He smiles on our face—  
To His raise the song of the free;  
The hearts of their Tyrants He softens by grace,  
To give them their dear liberty.

But our native clime bears yet a foul stain  
That Britain has wiped from her soil;  
To Thee, gracious God! shall we still cry in vain,  
To free it from slavery's toll?

O! now for the day-spring shall come from above,  
Its grace to our Tyrants impart;  
Shall rejoice ev'ry cold man's heart.

Our readers will recognize in the following, at the celebration at Norwich, (Conn.), a song of triumph very delightfully parodied.

Sound the loud timbrel o'er th' isles of the sea,  
Jehovah has triumphed—the bondmen are free;

Sing—for the pride of the oppressor is broken,  
No more shall he live on the toil of the slave;  
How vain was their boasting—the Lord hath but spoken,

The power of the oppressor is deep in the grave,  
Bound the loud timbrel o'er th' isles of the sea,  
Jehovah has triumphed—the bondmen are free.

Praise to the Conqueror—praise to the Lord,  
His word was the arrow, his breath was the sword.  
Oh tell to the nations of slavery, the story,  
That mercy can triumph, and truth can prevail.

For to-day in th' strife of the world God be the glory,  
The voice of the feed' come sweet Liberty hail!  
Sound the loud timbrel o'er th' isles of the sea,  
Jehovah has triumphed—the bondmen are free!

At Fall River, (Mass.) the subjoined Ode was performed:

ODE FOR THE FIRST OF AUGUST.

Voice went forth—a voice of wail!  
From the Islands of the West;

Where the bloom of the orange perfumes the gale,  
And the palm tree waves its crest;

Cross the deep it swept,  
On the wings of the rushing blast—

And the patriot fire, who long had slept,  
And the mastodon old and insidem young.

And the youth, with heart to pleasure strong,  
From their death-like slumbers awoke and wept.

Was the voice of Love?—Hend—every chain!

Will ye quench the spark of Heavenly birth?  
Will ye crush the deathless soul to earth?

On the wave-washed strand to the verdant plain,  
On, let th' opp'red go free!

Voice comes forth—a voice of song!  
A burst of rapturous glee!

The shout—the glad shout of the ransom'd throng,  
The loud anthem of the free!

Wide—wide the pealed rings,  
O'er the land and the heaving main,

The craggy mount in thunder rings  
The chimes up, and a deep reply.

Rolls back to earth from the joyous sky,  
The chainless ocean leaps and sings,

All hail, fair Fazmon's reign!

Voice—the voice of Echo—List!

Soon—soon will the morning break,  
In the Iles by the waves of the south sea kiss'd,

And the ice-bound North shall wake!

She'll be loosed from his galling chain,  
The peasant, pinion'd in his heart;

And the Slave condemned to grief and toil,  
On our own Colleens' with a hollow of mirth,

Leav'n from his Colleens' with a hollow of mirth.

And then they were not yet emancipated, he ex-

Celebration in New York.  
In New York an address was delivered by W. L. Garrison. We have room only for the concluding part of it.

After awarding all due honor to ELIZABETH HEYWOOD, the first promulgator of the doctrine of Immediate Emancipation in Great Britain, he

claimed, "Ah, de Saviour make me free, and he will make dem free too. He come to Antiguo first—He'll be in Mi- nico soon." That is "the spirit of prophecy." "He that bath ears to hear, let him hear what the Spirit saith." HE WILL BE IN AMERICA SOON! Amen! Be warned, O ye oppressors, and repeat! Come, O Father of mercies, and break the rod of the oppressor! Come, O Holy Spirit, and melt the heart of the master, and the hearts of his slaves! Come, Lord Jesus, come quickly! and bind up the broken-hearted, and set the captive free!

Brethren, the slaveholders of the South have done us all cruel injustice—who who plead your cause, as well as yourselves. They have impeached our motives, libelled our character, and threatened our lives. No indignity is too great for them to heap upon us—outrage too shocking to be perpetrated upon our persons and property. And now—we will have our revenge.

God helping us, we will still continue to use all lawful and christian means for the overthrow of their suicidal slave system; so that when it fails—as far as we can see!—we will repay them with all the rich blessings that abound in Antigua. We will remove from them all source of alarm, and the cause of all insurrection—increse the value of their estates tenfold—give an Eden-like fertility to their perishing soil—build up the old waste places, and repair all damages—make their laborers contented, grateful and happy—wake up the entombed genius of invention and the dormant spirit of enterprise—open to them new sources of affluence—multiply their branches of industry—erect manufactorys, build rail-roads, dig canals—establish schools, academies, colleges, and all beneficial institutions—extend their commerce to the ends of the earth, and to an enormous amount—turn the tide of western adventure, and of North and South, into the southern channels—unite the moral aspect of Society—cause pure and undivided religion not holding back, as the motto of the Anti-Slavery Reporters with such consummate shilly, such rancor, such statistical accuracy and official veracity, that it was quoted with high authority in Parliament, by those who opposed as well as those who advocated the abolition of colonial servitude. When I visited London; it was my privilege to enjoy his society, and to receive from him the right hand of fellowship. He welcomed me to his table, gave me all the weight of his powerful influence, knelt down by my side, in prayer, and invoked the blessing of God upon my head—upon the consecrated band of American abolitionists, who were struggling for the rescue of perishing millions against the prejudices and passions of a powerful nation. For a time, he was duped into the belief, that the American Colonization Society was a benevolent institution but almost immediately saw it in its true character—a rotten, hypocritical, anti-christian combination—the ally of slavery, and the enemy of the colored race—Stan, transformed into an angel of light. His name is enrolled upon the celebrated "Proserps" against that Society, (an obstruction to the progress of liberty THROUGHOUT THE WORLD,) which was signed by some of the most distinguished philanthropists in England, the name of WILBERFORCE standing first on the list—and which fell like a thunderbolt upon it. But he has gone, having toiled more than half a century in the cause of bleeding Africa—if he has not done so much with his pen, to expose the cruelties and horrors of West India slavery. For many years, he conducted the "Anti-Slavery Reporter" with such consummate shilly, such rancor, such statistical accuracy and official veracity, that it was quoted with high authority in Parliament, by those who opposed as well as those who advocated the abolition of colonial servitude. When I visited London; it was my privilege to enjoy his society, and to receive from him the right hand of fellowship. 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## POETRY.

From Blackwood's Magazine.

## POETICAL PORTRAITS.

SHAKESPEARE.

His was the wizard's spell,  
The spirit to enchant;  
His grasp o'er nature fell,  
Creation owned his reign.

MILTON.

His spirit was the home  
Of aspirations high;  
A temple, whose huge dome  
Was hidden in the sky.

BYRON.

Black clouds his forehead bound,  
And at his feet were flowers;  
Mirth, madness, magic found  
In him their keenest powers.

SCOTT.

He sings, and lo! romance  
Starts from its mouldering urn,  
While chivalry's bright lance  
And nodding plumes return.

SPENCER.

Within the enchanting womb  
Of his vast genius lie  
Bright streams and groves whose gloom  
Is lit by Ura's eye.

WORDSWORTH.

He hung his harp upon  
Philosophy's pure shrine;  
And, placed by Nature's throne,  
Composed each placid line.

WILSON.

His strain like holy hymn  
Upon the ear doth float,  
Or voice of cherubim  
In mountain vales remote.

GRAY.

Soaring on pinions proud,  
The lightnings of his eye,  
Scar the black thunder cloud—  
He passed swiftly.

BURNS.

He seized his country's lyre  
With ardent grasp and strong—  
And made his soul of fire  
Dissolve itself in song.

COLERIDGE.

Magician, whose dread spell,  
Working in pale moonlight,  
From superstition's cell  
Invokes each satellite.

COOPER.

Religious light is shed  
Upon his soul's dark shrine—  
And vice veils o'er her head  
At his denouncing line.

YOUNG.

Involved in pall of gloom,  
He haunts, with footstep dread,  
The murderer's midnight tomb,  
And calls down curse.

GRAHAM.

O! when we hear the bell  
Of "Sabbath" chiming true,  
It strikes us like a knell,  
And makes us think of thee.

W. Z. BOWLES.

From nature's flowery throne  
His spirit took its flight,  
And moved serenely on  
In soft, sad, tender light.

SHELLY.

A solitary rock,  
In a far distant sea,  
Rented by the thunder's shock,  
An emblem stands there!

J. MONTGOMERY.

Upon the touching strain,  
Religion's spirit fair,  
Falls down like drops of rain,  
And blends divinely there.

HOOS.

Clothed in the rainbow's beam,  
Mid stith and pastoral glen,  
He sees the fairies gleam,  
Far from the haunts of men.

From the Emancipator.

## PRAYER OF THE OPPRESSED.

List, list, the notes of anguish  
From yonder arid plains,

Where millions groan and languish  
'Neath slavery's galling chains.

To Heaven, with look imploring,  
They urge their earnest prayer,

With humble hearts adoring  
The God that reigneth there.

Thou Universal Sovereign,  
Who didst all men create,  
Worthy supreme to govern  
They creatures small and great;

Didst thou not make the nations  
Of kindred rights and blood?

Though differing wide their stations,  
Yet servants all of God!

Bethold, what ills beset us?

What sorrows within our souls?

See, tyrants fierce divide us,

Whilst crushed in Slavery's folds!

How long, O Lord, most gracious,

Will thou not hear our cry?

Their promises are precious;

Our help, let us rest die.

To thee, with strong beseeching,

To thee, with earnest cries,

To thee, our hands forth reaching,

To thee, wild broken sighs,

To thee, our only shelter,

We look, we pray, we flee,

In chains and blood we welter;

O come and set us free.

Fulfil what thou hast spoken,

Soon, soon, let Slavery cease,

And every fetter broken,

Annoons the glad release;

O then, thy great salvation

We'll joyfully proclaim,

Till every land and nation,

Revere and love thy name.

## NEW ENGLAND.

BY J. PERCIVAL.

Hail to the land wherein we tread,

Our mighty boast,

The sepulchre that ever died,

Who sleep on Glory's brightness bed.

No slave is here; our unchained feet  
Walk freely as the waves that beat  
Our course.

Our fathers crossed the ocean's waves  
To seek this shore;

They left behind the coward slave  
To wile in his living grave;

With hearts unbent, and spirits brave,

They sternly bore

Such toils as meaner souls had quelled;

But souls like these, such toils impelled

To soar.

There is no other land like thee,

No deader shore;

Thou art the shelter of the free,

The home, the port of liberty,

Thou hast been, and shall ever be,

Till time is over.

Ere I forgot to think upon

My land, still mother curse the son

She bore.

Thou art the firm, unshaken rock  
On which we rest;

And, rising from thy huddy stock,

Thy songs the tyrant's frown shall mock,

And slavery's galling chains unlock,

And free the oppressed.

All, who the wreath of freedom twine

Beneath the shadow of their vine,

Are blessed.

MISCELLANEOUS.

STRIKING ANECDOTE.

*Christian Principle.*—A slave in one of the islands of the West Indies, who had originally come from Africa, having been brought under the influence of religious instruction, became singularly valuable to his owner, on account of his integrity and general good conduct. After some time, his master raised him to a situation of some consequence in the management of his estate; and on the occasion, wishing to purchase twenty additional slaves, employed him to make the selection, giving him instruction to choose those who were strong and likely to make good workmen. The man went to the slave market, and commenced his selection. He had not long surveyed the multitude offered for sale, before he fixed his eye intently upon one old and decrepit slave, and told his master that he must be one. The master appeared greatly surprised at his choice, and remonstrated against it. The poor fellow begged that he might be indulged; when the dealer remarked, that if they were about to buy twenty, he would give them the old man in the bargain. The purchase was accordingly made, and the slaves were conducted to the plantation of their new master; but upon none did the selector bestow half the attention and care he did upon the poor old decrepit African. He took him to his own habitation, and laid him upon his own bed; he fed him at his own table, and gave him drink out of his own cup; when he was cold, he carried him into the sunshine; and when he was hot, he placed him under the shade of the cocoanut trees. Astonished at the attention this confidential slave bestowed upon a fellow-slave, his master interrogated him upon the subject. He said, "You could not take so intense an interest in the old man, but for some special reason; he is a relation of yours, perhaps your father?" "Nomassa," answered the poor fellow, "he no fader!" "He is then an elder brother?" "No Nomassa, he no my brother!" "Then is he an uncle, or some other relation?" "No massa, he no be of my kindred at all, nor even my friend!" "Then," asked the master, "on what account does he exhibit such interest?" "He my enemy, massa," replied the slave; "he sold me to the slave-dealer; and my bible tell me, when my enemy hunger feed him, and when he thirst, give him drink." —*Cal. Chris. Obs.*

DEAF AND DUMB BOX.—A few years ago, a clergyman paid a visit to a deaf and dumb asylum in London, for the purpose of examining children in their knowledge of divine truth. A little boy on this occasion was asked in writing, "Who made the world?"

He took up the chalk, and wrote underneath the question, "in the beginning God created the heaven and the earth."

The clergyman then inquired in a similar manner, "Did Jesus Christ come into the world?"

A smile of delight and gratitude rested on the countenance of the little fellow, as he wrote, "this is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners."

A third question was then proposed, eminently calculated to call forth his most powerful feelings into exercise: "Why were you born deaf and dumb, while I can hear and speak?"

Never, said an eye-witness, shall I forget the look of resignation which sat on his countenance as he took up the chalk and wrote, "Even so, Father, for so it seemed good in thy sight."

ADVERTISMENTS.

\$10,000 WANTED.

Any person having this sum to loan; at 10 per cent for

a number of years, on good security, may have an opportunity by applying at this office.

Aug. 14.

TOMATOES.

We will purchase Tomatoes as soon as they shall have

attained their full growth, and particularly request those

persons residing within the vicinity of this city, who have

contracted to sell and deliver their Tomatoes to us, to send

them in without waiting for them to ripen.

A. MILES,

July 24—29. Agent for the Company.

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Have a constant supply of Books in every department

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received, immediately after publication.

Blank Books, Slates, Pencil, Copy Books, Letter,

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Sealing Wax, and every article of STATIONARY.

Book-Binders Stock, consisting of Leathers, Boards, Gold

Leaf, and all other Binding Materials.

CORONATION.

The following take off, of the whole scene, as silly at it

may appear to some of our readers, is a fitting representation

of the whole affair. It is from an English paper.

A NEW GAME FOR CHILDREN.

We copy from Miss Martineau's book, the following interesting anecdotes of the management

and influence over the prisoners of Captain Pillsbury, the excellent warden of the state prison at Weathersfield, Conn.

"His moral power over the guilty is so remarkable,

that prison breakers who can be confined nowhere else, are sent to him to be charmed into staying their time out.

One was a gigantic personage, the terror of the

country, who had plunged deeper and deeper into

crime for seventeen years. Captain Pillsbury told him when he came, "that he hoped he would not

repeat the attempt to escape which he had made elsewhere. "It will be best," said he, "that you and I should treat each other as well as we can. I

will make you as comfortable as I possibly can, and I

shall be anxious to be your friend; and I hope you will not get me into difficulty on your account.

There is a cell intended for solitary confinement,

but we have never used it; and I should be